

desires; prole**™* ffrora calamity); be
 alert for our
 prosperity;¹ come for our success in
 battles.

Stf KTA IV. (XVIII.)

**The deity and inetre as before; tlie *Jtishi* is
 DWITA, of the race**

of ATBI.

ij the beloved of many, the
 guest of
 man, be present at dawn; he who,
 immortal, desires
 the oblations of mortals.²

2. Be (willing to make) a grant of
 thine own
 strength to DWITA, the bearer of the pure
 oblation; for
 he, immortal AGNI, thy diligent pruiser,
 brings to
 thee continually the *Soma* juice.

3. I invoke thee bright-shining,
 through a long
 life, with praise, (for the benefit) of the
 affluent, that
 their chariot, giver of horses, may proceed
 unimpeded.

4. Amongst whom the ceremonial of many
 kinds is
 observed; who perpetuate the sacred
 hymns by liheir
 recital ; by them the sacrificial viands are
 placed upon
 sthe stawh grass (at the sacrifice which)
 leads (the
 worshipper) to heaven.³

5. Immortal AGNI, bestow upon those
 opulent men,
 who, upon (my) praise (of thee), gave to
 me fifty

¹ *Sagdhi gioastaye*: the commentator says the
 verb may here
 be put for the first person, and mean *ydcke*, I ask
 for, or it may
 mean, as translated, *takto bhava*, be able.

* *8dma-Veda*, i. 85: the reading of the second
 half of the
 stanza somewhat differs: our text is *visvani yo*
amartyo *haot/a*
marlyedmravyati: the SaraaLas «iw» *yasminn-*
amartye *ha-*
vyammartdsa indhati, in or upon all that which is
 immortal,
 mortals offer oblations.

s &ra™*r«a8ynonyinehere ofyajne,
swargamyajamdnam
nayati, it leads the yajarkdna to heaven.